

Russia; we can then interfere—Oh, yes! it is the highest duty of patriotism and benevolence to interfere, and help set them free; all the eloquence of the press and the pulpit is roused, to induce us to interfere; but when we point to these poor colored people, right in our own boasted land of freedom, here in our midst, the answer is, let them die—let their masters scourge and oppress them as they will—we have no right to interfere!

I have no faith in this doctrine. I believe, that as long as there are souls to be saved, we have something to do with every man on the globe, as far as our influence can be made to reach; especially have we something to do with more than two millions of Americans whom of the North consented the South should hold in bondage, and, so far, have become participants in the guilt of slavery. This was the sin of our fathers. The people of the North have upheld slavery, and made it constitutional. The guilt is theirs, and it is their duty to repair the wrong they have aided in doing, to an innocent race. They can do it, and do it effectually; for whenever the North will rise as one man, and demand that the slaves shall be free, it will be done. God calls upon us to break their chains, not by violence, but by the resistless moral force of truth! We have got a great deal to do, and we can do a great deal, to bring about the emancipation of more than two millions of our fellow-men.

But it is said, 'Why do you make so much noise about it here, at the North, where there are no slaves. Why don't you go to the South, and preach to the slaveholders there? You can be very bold and bluster here, but you don't dare to go to the South, and hold forth your anti-slavery doctrines. If you were sincere you would go there, and preach to those who need it.'

Now we Yankees know better than this. We don't go to work in this way to accomplish an important object. We know that we can reach the slaveholder more effectually here, than we could at the South. Why, Sir, you know if we went to the South and attempted to tell them the plain truth, they would gag us, and perhaps put us in jail, or offer a reward for our heads, as the refined Legislature of Georgia did, for our brother here, (Mr. Garrison) so that we should have no chance to preach the truth. But so long as we have the freedom of speech and of the press here, we can reach the slaveholder, and produce an impression upon him, which he will long resist, but from which he cannot finally escape. It is the power of truth, and it will prevail. I saw a Tennessee slaveholder, the other day, and I asked him if he had ever heard of the Anti-Slavery Society? His reply was, we were well informed of your proceedings. We know what you are doing, and our interest makes us alive to your movements. You think you make us angry, but I tell you honestly, and other slaveholders if they speak honestly will tell you so too, we think you will eventually accomplish your object, but I think you are going too fast.

The time, he thought, had not yet come for our principles to find favor in the slave states, but it must come one day or other, and he was prepared for it, but not now. These were the views of an intelligent slaveholder in the West. He had heard of anti-slavery doctrines. Sir, you cannot touch a cord in this great republic that does not vibrate through the whole. Every pulsation at the North is felt at the South. Every effort made for home emancipation, strikes there. Intelligence is sought after. Their own sensitiveness on this subject, an undefined consciousness that they are holding a species of property to which they have no just claim, induce them to seek after intelligence, to learn what is going forward in the march of public opinion, which is calling louder and louder, for the emancipation of the slave. Sir, we are doing just the thing to enable the slaveholder to accomplish his own wishes, in being relieved from the curse of slavery. We are bringing the minds of the public to the conviction that slavery must be abolished, and when that conviction becomes universal, it will be done. I repeat, there will be no difficulty in finding the means.

But it is said that the Constitution and laws recognize slavery, and therefore we have no right to meddle with it. Just so the Constitution and the laws recognized the foreign slave trade, a few years ago. Why did we undertake to meddle with that, and deprive the slave dealer of his very profitable commerce in human flesh? Was it right to carry on the slave trade when it was not prohibited by law? And if it was not right to traffic in the souls and bodies of men abroad, can it be any more right to do so at home? Let those who talk of slavery being constitutional and lawful, restore the slave trade in all its glories; for if it is right to hold slaves and sell them here, it verily must be right to import them, and buy and sell them abroad.

Those who think to stop our mouths by saying that slavery is sanctioned by the Constitution and laws, must go upon the principle that bad laws are never to be changed. We do not seek to violate the law but to change it; change it by the resistless force of public opinion. Why, Sir, law and custom formerly sanctioned drinking rum and brandy, and they do so still, though to a less extent—but does that make it right? Ought you to stop in the temperance reform, because it is lawful for men to sell and to drink ardent spirit? Why do you meddle with the rights and the profits of the rum trader if we are not to meddle with the rights and the profits of the slave trader? The law and the constitution protect one, as much as the other, and instead of depriving the slaveholder of his property, we mean to increase it, by giving him free labor, instead of slave labor.

But be the laws as they may, the laws of fallible man cannot make that which is morally wrong, even politically right, or expedient, or useful. The question is not what

are the laws, in this respect, but are the laws right? If they are morally and politically wrong, then the thing for us to do, is not to resist such laws, but to see that they are repealed; and to this end to quicken and extend public opinion, until Legislatures are forced to repeal such unjust laws. If there is a stain on our boasted constitution—a stain of blood, let us hasten to wipe it off. We seek to redeem the constitution from the disgrace of making our Declaration of Independence a falsehood, and it is because we love our country that we desire to see her laws recognizing slavery, forever abolished.

There is another objection which is urged against the Anti-Slavery principles with great earnestness. They tell us, 'your plan is to emancipate the slaves at home, but, O! horrible! just as sure as you let the slaves go free, they will turn right round and stab their masters, and the land will be deluged with blood!' In other words, if you do right, by these your oppressed fellow men; if you say to them you are free, if instead of exacting their labor, as slaves, at the end of the whip, you employ them as your laborers, by mutual agreement, and give them the benefit of their voluntary industry—if you undertake to treat them in this manner, why then they will certainly stab you for it, on the spot!

Stab you for it? No! These poor, crushed beings, to whom the voice of kindness and freedom would come like an angel of peace, tell them they were free, that they wanted their services as men, and not as slaves, and they would fall at your feet, and help you, and hold themselves in readiness to do any labor in their power for you; you would then have willing hands and grateful hearts around you, instead of the half-starved, wretched and beaten slave, brooding over his wrongs, and thirsting for vengeance on his oppressors.

I do not understand this, Mr. President. It is the strangest doctrine in the world, that if you do right, and give a man just what he most wants, he will be so angry, that he will take your life for it! Look at it a moment, and the argument refutes itself. All facts in history show that immediate emancipation has always proved a safe remedy. How was it in Mexico? The colored people were placed on an entire equality, by the Constitution. There was no stabbing of masters there, no murders, no violence, and no necessity for expatriation. Instead of slaves, they had the same men, as free laborers. So in South Africa, the Hottentots, regarded as the lowest race of men, were emancipated at a blow, and Dr. Clarke informs us, that they at once became industrious and orderly citizens. Wherever the experiment has been tried, it has resulted in improving the condition not only of the slave, but of the master, by giving the latter the benefit of free labor, instead of slave labor.

But we are told to look at St. Domingo, with its horrible massacres and terrible devastation,—and that they say, it is a true picture of immediate emancipation. It is not so, and those who assert that it is, are either ignorant of history or wilfully misrepresent it. The massacres of St. Domingo had nothing to do with emancipation. France, when a Republic, had proclaimed freedom to the slaves of her colony in St. Domingo. They were then emancipated in a body, and the historian relates that they were employed as free laborers, and worked peaceably and industriously, so much so, that he says they carried on whole plantations themselves, in the absence of their employers, who were never more prosperous than at this time. When Napoleon was supreme in his power, and the historian relates that they were employed as free laborers, and worked peaceably and industriously, so much so, that he says they carried on whole plantations themselves, in the absence of their employers, who were never more prosperous than at this time. When Napoleon was supreme in his power, and the historian relates that they were employed as free laborers, and worked peaceably and industriously, so much so, that he says they carried on whole plantations themselves, in the absence of their employers, who were never more prosperous than at this time.

These facts which I have related of the history of St. Domingo may be found in French history, and are indisputable. But there is one other objection and the only one I will notice, which is made a great handle of, by our opponents—you will dissolve the Union, say they, if you preach up Anti-Slavery! This is the knock down argument. If we dare to tell the truth, to proclaim the rights of man, and insist that the Declaration of Independence is not a falsehood, why then, to be sure, we shall dissolve the Union.

So far from this being true, we regard our object as the only effectual means of preserving the Union. We want to save the Union. Slavery is the mother of all the sectional divisions and heart burnings which threaten the dissolution of the Union. The great political struggle is between free labor and slave labor, and if slavery continues, the Union cannot continue. It is so black, so full of evil, so pernicious in its influences, that there will be no security, no peace, no permanent national prosperity till it is done away. The great eternal and just God, will

never bless a people, which holds in its embrace and countenances such an evil in the land, as the slavery of more than two millions of our fellow men. Let our politicians and our public men, do what they will, they may depend upon it we shall never be one nation, and one people, until slavery is done away.

Mr. Pomroy said, that in the course of his remarks he had alluded to the arguments of the slaveholder, that the condition of the slave was improved, by his being held in bondage, and that we had no right to interfere with his privilege of holding his slaves, as property, because it was secured to him, by the Constitution and laws. These and other arguments of the apologists of Slavery were forcibly presented, in a petition, which he would suppose was presented, some thousand years ago, from the Egyptians to the Senate of Egypt, concerning the Hebrews. He then read the following from the New-York Evangelist.

A PARABLE FOR THE CAROLINAS.

To the Princes and Lords of Egypt, in Senate assembled:

'The petition of the undersigned, being free born citizens of the land of Zaan, sheweth—

'That we, your petitioners, are all honorable and just men, and as much attached to the religion and institutions of the land as any class of Pharaoh's subjects.

'That your petitioners, on the faith of compacts, have embarked all their property in building Pyramids.

'That your petitioners verily believe that the building of Pyramids cannot be carried on at this free labor.

'That, therefore, your petitioners were induced, according to the law of nations, to make slaves of the Hebrew shepherds.

'That the state of slavery is the most congenial to the Hebrew intellect, and rank in existence,—and that their state in slavery is infinitely superior to their former starving and perishing state in the land of Canaan.

'That if your petitioners had no motives of humanity, yet that from motives of interest and profit, they would look after the health and comfort of their slaves, as much as the proprietors of any other cattle would look after their herds in the land of Goshen.

'That the slaves like their situation well, and would remain perfectly satisfied with their easy and comfortable condition, were it not for the officious meddling of a gang of canting hypocritical missionaries, and a junta of despicable saints in the Senate, headed by the upstart Moses.

'That the slaves, though they much love their present state, are, some of them, exceedingly stubborn—and others run away from their work—and that, therefore, your petitioners are obliged to brand them in order to know them, and also to use a scourge and a gad in order to keep them at their work—but, generally speaking, the scourge and the gad are rather the insignia of power in the drivers than instruments of cruelty.

'That your petitioners hear with horror and indignation of an unjust and iniquitous requisition of emancipating the Hebrew slaves totally and immediately, which your petitioners cannot contemplate without shuddering at such a gross violation of vested rights.

'That your petitioners beg permission to declare, temperately but firmly, that if this clamorous about the Hebrew slaves shall be continued, we your petitioners will oppose it with force and arms, and will declare ourselves independent. And your petitioners shall ever pray, and dissolve the union.'

[From the New-York papers of Friday evening.]

RIOTS CONTINUED.

It was expected that as soon as the mob had destroyed the furniture of Lewis Tappan, and some other object would present itself, and means would be adopted to keep up the excitement. Plunder is one object among a certain class; mischief, idleness, and curiosity are the motives of another. Every idle listens to a scene of confusion as a mere looker on, but finally is induced to take a part in the contest; hot weather begets hot blood—and scenes of great mischief and ruin result from sudden excitement. The mob last evening assembled for mischievous purposes at dusk, and proceeded to Chatham-street Chapel, which they found closed. The next movement was in the direction of Dr. Cox's Church, at the corner of Laight and Varick-streets. Here they assembled in great numbers, and began pelting the windows with stones, with every variation of voice and diversity of noise that had been heard from the confusion of tongues at Babel. The Mayor, Justice Lowndes, the District Attorney, and a posse of police officers and watchmen arriving, they were prevented from committing further depredation.

Dr. Cox's house, No. 3, Carlton-street, was the next object of attack, and thither they repaired in squads from various directions. The Doctor, anticipating an attack, had sent a letter in the morning to the Mayor, requesting the protection of the civil authority, and after packing up and removing his furniture, had, with his family, left the city in the afternoon. As soon as the mob arrived, they commenced the work of destruction, by breaking in the two lower windows with their bludge, and the door. The latter had been barricaded, and they had scarcely effected an entrance, before the police officers and watchmen, aided by two detachments of horse that were at hand, dislodged the rioters. They were thenceforward kept at bay; but the street, as far back to the east as Thompson-street, was filled with persons with paving stones, which they smote together, saying, in a deep under-tone, 'all together.'

A fence in the neighborhood was torn down, and converted into clubs, and ranges of carts drawn together across the streets in many places, to impede the horsemen, should the latter assail them. Formidable, however, as these indications were, the attack on Dr. Cox's house was not renewed; but in the meantime a portion of the rioters returned to the Laight-street church, and re-commenced hostilities. A few more panes of glass were broken, but no further essential damage was done, although it was not until a very late hour that the tumult had entirely ceased. The windows of Zion Church, belonging to the Africans, were smashed by the mob as they retired.

POSTSCRIPT.—One o'clock.—We regret to add that appearances indicate a renewal of the disturbances to-night. A large collection have been assembled around Dr. Cox's house, all the morning, and have increased, it is said, to the number of 300 already; and the police have just dispatched 100 officers for the preservation of the peace.

Nearly all the Aldermen and Assistants were on the spot during the night. Some of

them have been severely hurt, and it is too much to expect of them that they will be kept on fatigue duty of this sort, night after night.

Dr. Cox, as he was passing through the streets this forenoon, up town, had flour thrown on him, we understand, and was in other respects grossly insulted. Seven persons have been arrested and committed in default of bail—\$500 required, for being concerned in the riot which occurred last night. A proclamation is expected to appear on the subject of the riots from the Mayor this evening, and in the meantime he has put the military in requisition, and taken effectual measures to meet any further attempt to disturb the peace.

[From the New-York papers of Saturday morning.]

CONTINUED RIOTS.

It is our painful duty to inform our readers of the continuance of the disgraceful disturbances which have agitated our citizens for the past week. About nine o'clock in the morning, a crowd assembled round the house of the Rev. Dr. Cox in Carlton-street; and as soon as he came out, assaulted him with hisses, groans, and abusive epithets; until to escape their resentment, he sought shelter in a neighboring domicile. Thence he was safely conveyed away from the scene of hostile operations. Soon after, an effort was made to renew the attack on his house, which had commenced, when information was brought to the Police Office of the assembly of the rioters. A detachment of the city police immediately proceeded to the scene of action, and soon succeeded in dispersing the riotous assemblage. One person who was haranguing the mob, and urging them to deeds of violence, was arrested and confined in prison. Eleven others had been taken the preceding night, who were also in prison. During the day, information continued to be received at the City Hall of the intention of the rioters to renew their aggressions. The house and church of the Rev. Dr. Cox; the houses and stores of the Messrs. Tappan; the houses of Dr. Cox, Mr. Green in City Hall Place, Mr. Rankin, and Rev. Mr. Ludlow, as also the office of McDowall's Journal, the Chatham-street Chapel, the African churches, and the Bowery Theatre, were all marked out for the vengeance of the infuriated multitudes. Towards night, indications of disturbance and riot were manifested, and it was found necessary by the magistracy to issue orders to the various officers under their control, to be in readiness to quell any unlawful proceedings. The cavalry under command of Major General Morton, were ordered out, and several regiments of infantry were quartered in the City Hall, subject to the orders of the Mayor. At about 7 o'clock in the evening, a crowd of boys commenced an attack upon the Laight-street church, and succeeded in destroying that part of the outside which escaped destruction the night before.

About the same time a mob assembled at the Five Points, consisting of some two or three thousand people, in the neighborhood of the African School in Orange-st. which was totally demolished, together with about a dozen adjacent houses, principally occupied by negroes. The roofs were torn off several other buildings, and the furniture they contained was either burned or broken to pieces. While the watchmen and peace officers were engaged in putting down this mob, a third mob gathered in front of Arthur Tappan's store in Pearl st. and threatened demolition to that establishment. To accomplish their purpose the more readily, the crowd had caused a load of stones to be dumped near the store, which they would have used with fearful effect had not Justice Lowndes, accompanied by a company of watchmen, appeared just as the attack began, and in a few minutes, there was not a rioter to be seen. It was fortunate for the rioters that they did not force the door, as a number of Mr. Tappan's friends were prepared with muskets to defend themselves, and blood would have been spilled.

In consequence of intelligence being received that certain individuals were at Brooklyn, and would be pursued there, the authorities of that city organized, and with civil and military force, arranged to arrest any that should appear to disturb the peace.

A colored man, the occupant of a barber's shop in Orange st. near Franklin st. was attacked by the mob, and in his own defence fired a musket, and wounded a white man named Elisha Spencer, who was passing by, in the leg. An immense mob gathered at the Presbyterian Church in Spring-st. of which Mr. Ludlow is pastor, and very deliberately prepared themselves for a regular attack upon this edifice. A barricade of carts and wagons was placed across the street, in order to prevent the military and authorities from interfering with the designs of the multitude, who commenced a fire of stones and missiles at the church. By such means the doors and windows were broken, and the crowd made a rush to the interior. The building was instantly filled to overflowing, the organ, pulpit and pews demolished, and the infuriated mob were in the act of tearing down the galleries, when a troop of cavalry arrived and put an end to these proceedings. The mob then passed up Laurens st. to the house of the pastor, the Rev. Mr. Ludlow, whose family had retired. Here they broke in the windows and doors, and did all the injury they thought proper, and left the ground.

Great difficulty was experienced by the cavalry in passing the barricades before Mr. Ludlow's church, which were built up so firmly, that in breaking through them, several of the horses stumbled and threw their riders. The regiment of National Guards which had been stationed in the Superior Court Room of the City Hall, arrived soon after, aided in dispersing the mob, and remained in possession of the church during the whole of the night. The extent of the damage which was done to the church is beyond calculation.

The vicinity of Five Points was also a scene of great riot and disturbance; the vengeance of the mob appeared to be directed entirely against the blacks; whenever a colored person appeared, it was a signal of combat, fight and riot. Five houses of an ordinary character, were principally demolished; many broken heads was the result of the affray. The mob made it a rule that whenever a house was not illuminated by candles, they would dash in the windows. In this way the streets in the neighborhood of the Five Points, presented a brilliant appearance. The whole neighborhood was in great confusion all night.

At 11 o'clock, the mob to the number of some thousands, commenced their work of fiend-like destruction, by tearing down St. Philip's Episcopal Church, (Rev. Mr. Williams) in Centre-street, and occupied by a colored congregation. For more than two hours they had entire possession of that portion of the city, without any one to molest them.

It is next to impossible to describe the scene: hundreds of infuriated devils were shouting, hallooing, and busily employed in tearing out the doors and windows, the interior of the Church, and whatever they could lay their hands on, and throwing it into the street. After they had finished, they attacked one house adjoining and three opposite, all occupied by colored people, the doors and windows of which they demolished. Their rage appeared to be declared against the blacks. A few minutes before 1 o'clock, having exhausted their strength, they gave three cheers and shouted away to Anthony street. A large body of watchmen with Hayes at their head, entered the street and dispersed the crowd.

The Military were on duty, and the Mayor was at the Hall all night. It cannot be disguised, however, that the mob were complete masters of the city, and the City Government was overawed, and for the time at an end. At three o'clock—when last heard from—the mob were on their way to Spring street.

The Gazette of Monday says:—We have received the New-York papers of Saturday evening. The Mayor had issued a second Proclamation, calling upon all the military force of the city to volunteer their services. The Mayor also invites the assistance of the citizens, and requests them to call at his office and be clothed with special authority to aid in suppressing the riots. The Mayor says:—The Laws must be maintained. Destruction of life must inevitably result from a repetition of similar acts of violence.

The order of Major General Morton directs the several brigades of his division to be on their respective parade grounds at 4 o'clock P. M. of Saturday, to assist the Civil Authorities in putting down the rioters.

[From the N. Y. Journal of Commerce of Monday.]

PEACE OF THE CITY.

SATURDAY, 2 o'clock, P. M.

There have been about sixty of the rioters arrested and committed to prison. None of them can be considered as belonging to a respectable class of society.

The riot and destruction of property which took place in Leonard-street, owed its origin to causes altogether different from those which actuated the mobs in the other parts of the city. It appears that on Thursday night a sailor was maltreated by a man of color who kept a store in that street, and in order to avenge it, a large party of sailors collected together yesterday evening, and marched up to the house, which they attacked and demolished as described in our first edition. The destruction of the man's house, who had ill-treated their comrade, instead of satisfying their desire for vengeance, seemed only to excite them to further mischief; and after destroying it, they attacked several other houses in which men of color resided, and treated them in the same manner.

The following Proclamation has just been issued by the Mayor, which indicates that decisive measures are about to be adopted. If the rioters renew their outrages this evening, as they probably will, there will undoubtedly be blood-shed.

PROCLAMATION.

Whereas, this city has again been the scene of riotous proceedings, disgraceful to a community living under a government of laws; and Whereas, the rights of peaceable citizens have been infringed, and their property destroyed; now, therefore,

I, CORNELIUS W. LAWRENCE, Mayor of the City of New-York, do hereby require and command all good citizens to unite in aid of the civil authorities, to put an end to these disgraceful occurrences.

I enjoin and request citizens to offer their services, and to receive authority to act as a part of the civil power. I call upon commanding officers of all organized military corps, to volunteer in support of the laws. Commandants will select their own places of rendezvous, and report their numbers and position at the Mayor's office, by or before 6 o'clock, P. M. this day.

And further, I caution, in the most friendly spirit, all those who, to resent an offensive difference of opinion, have allowed themselves to usurp the authority of the laws, against inciting or abetting further commotion. THE LAWS MUST BE MAINTAINED. Destruction of life must inevitably result from a repetition of similar acts of violence.

The Magistrates are governed solely by a desire to preserve the peace of the city, and to protect the lives and properties of its inhabitants; and in their endeavors to effect this end, they will shrink from the exercise of no power placed within their control.

I hereby caution and request all persons who have not reported themselves to me, and been authorized to act in support of the laws, to remain at home during the present excitement.

CITIZENS OF NEW-YORK:—By your respect for the character of the city, and the interest you all have in the preservation of the laws; by your regard for the safety of your families and friends, I call upon you to ASSIST IN KEEPING THE PEACE.

Given under my hand, and the seal of the Mayorality of the City of New-York, at the City Hall, this twelfth day of July, in the year of our Lord one thousand eight hundred and thirty-four.

CORNELIUS W. LAWRENCE.

SATURDAY EVENING, 6 o'clock.

A notice signed by Alderman Labagh, and assistant Alderman Boyd, of the First Ward, inviting their constituents to meet at the Exchange at 5 o'clock, with a view to organize themselves into a volunteer Police, for the preservation of order in the Ward, was posted in different places about 3 o'clock; and at the appointed hour, notwithstanding the shortness of the notice, several hundred men assembled, and after passing resolutions expressive of the objects of the meeting, they were organized into companies of 24 each, and provided with staves of office by the Alderman and Assistant. The best spirit prevails among them, and they are determined to do their duty to the utmost, if occasion requires. Among them are a number of foreigners, Frenchmen, Irishmen, &c. The military are out in great force, several regiments being under arms. Too much praise cannot be awarded to the men for the promptness with which they have come forward in this period of danger, and the firmness with which they have stood their ground amidst brick-bats, stones, and every species of provocation. But though, as good soldiers, they have hitherto borne these indignities in silence, awaiting only the orders of their commanding officers, it cannot be supposed that they will consent to do so much longer. From what we can gather, they have received with much satisfaction the Proclamation of the Mayor, above published, and regard it as an assurance that decisive measures will now be adopted. The same feeling is prevalent throughout the city. For our own part, we must say, that much as we should regret

the necessity of taking human life, we are convinced that there has already been an excess of leniency on the part of the authorities, and at all events, that the time has come when bullets and bayonets must be used freely, unless the outrages of the mob immediately cease, or unless we are prepared to abandon our persons, families, and property, to the violence of an infuriated mob. Already this miserable band of wretches have become insufferably insolent, and upon them, have begun to think, and say, they dare not. Should they renew these scenes of outrage to-night, they will find themselves sadly mistaken. The military will fire, and the rioters will be swept down by scores, unless they cease to trample the laws and Constitution under their feet. The executing this necessary severity, the authorities will be sustained by every good citizen. The question is no longer whether they are to be governed by laws, or by an ungoverned mob. It is, whether the laws and property shall be safe, or whether they shall be at the mercy of a lawless band of marauders. At first, there was a disposition on the part of some, to wink at a certain degree of violence; but within the past 36 hours, and especially since the horrible outrages of last night, the feeling of indignation, shame, and sorrow, is universal among all the law-abiding and law. If beyond the ordinary military force of the city, the Mayor wants more, let him call for volunteers, and we will have them by thousands.

SAUNDERS EVENING, 11 o'clock.

We are happy to state that no disorders of any moment have been committed this evening, thus far, and the prospect is that this night will pass off quietly. For this we may thank the civil and military authorities, which in such numbers have been patrolling the city. There have been considerable collections in Chatham Square, and near Mr. Ludlow's church in Spring-street, but no violence was attempted, the persons committing it were immediately taken up and carried to the watch-house.

MONDAY MORNING, 2 o'clock.

Saturday night passed off without any attempt at violence. The collections of the mob were promptly and easily dispersed. The military and civil forces assembled in an early hour last evening, and are still in great strength, but there has been no assembly which threatened the public peace. The streets have since 9 o'clock been unusually quiet.

3 o'clock; all's well!

The following hand-bill was posted in different parts of the city on Saturday afternoon:

AMERICAN ANTI-SLAVERY SOCIETY.

DISCLAIMER.

The undersigned, in behalf of the Executive Committee of the 'American Anti-Slavery Society,' and of other leading friends of the cause, now absent from the city, beg the attention of their fellow-citizens to the following DISCLAIMER:—

1. We entirely disclaim any desire to promote or encourage intermarriages between white and colored persons.

2. We disclaim, and entirely disavow, the language of a hand-bill recently circulated in this City, the tendency of which is thought to be to excite resistance to the Laws. Our principle is, that even laws are to be submitted to by all men, until they can be repealed by legal means.

3. We disclaim, as we have already done, any intention to dissolve the Union, or to violate the Constitution and laws of the country; or to ask of Congress any act tending to their constitutional powers which the abolition of Slavery by Congress, in any State, would plainly do.

ARTHUR TAPPAN.
JOHN RANKIN.

July 14, 1834.

The mob may discard from their minds the ridiculous notion that the military have no right to fire upon them, except by order of the Governor. The High Sheriff of the Mayor, has precisely the same authority in this respect, as the Governor. And what more, they are prepared to exercise it.

The conduct of the blacks, with few exceptions, during the past days of excitement, has been of the most unexceptionable character. They have given no provocation, and have borne their injuries with commendable patience.

We understand that no religious services were held yesterday, at the Chatham-street Chapel, nor at Dr. Cox's, nor Mr. Ludlow's. The African churches were some if not all of them closed.

A great many colored families, and some white ones, have left their dwellings, (taking out their furniture,) and sought refuge with their friends, or gone out of the city. A miserable state of things truly!

Two o'clock, P. M.

All is quiet to-day—but neither the authorities nor the citizens feel any assurance that the disturbances will not be renewed. Whatever may have been the original design of the rioters, it is now generally understood that with many of them, a desire to plunder is the predominant motive, and that the whole gang of thieves and robbers who make this city their headquarters, amounting to some hundreds, are deeply enlisted in the cause. Some of the best reaped golden harvests already.

Among the property stolen during the riots near the Five Points, on Friday night, were \$269, four watches, 24 shirts, 1124 pocket handkerchiefs, 800 worth of jewelry, 7 silver spoons, &c., all which were plundered from a colored man named John Rollins, 157 Leonard street, whose house has been marked out as an object of vengeance. Every thing in his shop was either stolen or destroyed. Many other poor families suffered in the same way, and in fact have been deprived of their all. Among others is a colored woman with five children, residing at 109 Leonard street, whose husband was recently drowned. All her furniture and clothing were either missing or destroyed.

William Hudson, an estimable colored man, who keeps an Intelligence Office at Chambers street, is also among the sufferers. A black woman by the name of Jane Cassin, living in the rear of 32 Center street, is attempting to escape from the pursuers, by hiding from the top of the fence and broke her leg. She was taken to the Hospital.

The New-York Evening Post recommends a subscription to indemnify the poor blacks, whose property has been destroyed. The collection of the black population, generally, throughout the disorders, has been of the most exemplary kind.

an life, we are already being the art of the author of the time now anyone must be pages of the notices we are persons, families, and of an infuriated band of wretchedly insolent, and any would not think they renew their it, they will find n. The military be swept down to to trample the their feet. In severity, the any every good citizen longer about abo- is whether we life and property shall be held of marauders. tion on the part in degree of vio- 236 hours, and en- outrages of last nation, shame, and all the friends of the ordinary mil- Mayor wants im- pears, and he will

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my service; and I have lately offered to contribute my title towards establishing the Episcopal Church there. I was the first person who advised John L. Daily (Rossum's partner) to go and establish his office in Liberia as a merchant. When an acquaintance was sent to this city by Gov. Ashmun to study medicine, as a physician of the Colony, I received him in my house, and boarded him a week, without charging the Society for it, though they offered before the end of that time to pay me for the board. I found that strong prejudices were formed against me because of my approbation of some of the Society's measures, and that my usefulness was thereby affected. I ceased to speak on the subject except in the private circles of my friends, or when any one of them asked privately of others; and in my short address to the Phoenix Society, in the spring, I carefully avoided the subject; and the sentence I uttered, referring to it, was this: "What witnesses an assembly like this, composed of persons of color, and of the same country, without each other harm?"

It was my anxiety to promote the object of the Phoenix Society, which is the improvement of the colored people in the arts, sciences, morals, literature and the mechanic arts, that brought me into acquaintance with the members of the Anti-Slavery Society. For several years I had given considerable attention to the education of our people, and was much interested about our public schools. I was anxious that every child of youth should have the opportunity of acquiring a liberal education, and felt that it was a duty to strive to rear up some well qualified colored ministers. I selected two lads of great promise, made every possible effort to get them a college education, but I have not reaped their fruit from them. Anti-Slavery men generally advised me in establishing a Manual Labor College, or High School, for ourselves, and to aid us in all the objects of the Phoenix Society. I joined with them in the work heartily, and then all success, as I thought, was favored by the labors of the colored people in law, humanity and religion, to obtain freedom for my brethren, and to elevate them to the enjoyment of equal rights with the other citizens of the community; but I insisted that while they were laboring for freedom to their rights, they should not neglect to labor to qualify our people for the enjoyment of those rights.

Hence, when the Anti-Slavery Convention was held in Philadelphia, though strongly solicited, I refused to attend. I was, however, the appointed member of the Board of Managers, I understood that Board but for a few moments at the close of their session, and then without uttering a word. I was also appointed at the anniversary, in May, 1840, to read the Executive Committee's Report. As was asked, "I could serve," I replied that I could not do so, and have never attended but on one occasion, when I went for the sole purpose of advising the Board to be careful not to take any measures that would have a tendency to encourage in our people a spirit of exclusiveness, and to be careful in doing that by so doing, our people, and the cause of emancipation, would both be injured. This opinion I have on all proper occasions expressed, and have endeavored to enforce by example; for in all our Anti-Slavery meetings, I have sat in the gallery. I have always taken my seat in the gallery, excepting then on the day of the Anniversary I felt it to speak to one of the committee in the orchestra, or stage, and did not return. My brethren have rebuked me for this, but I have not repented them for their rebuke. They did as they thought best, and I did as I thought best; but I have learned that it is a most difficult matter to avoid extremes on subjects of great public excitement, without being more censured than the who go to all lengths with either party.

At the Anniversary of the Anti-Slavery Convention, I now, in conformity to the advice of my Board, publicly resign my station as a member of the Board of Managers of the Anti-Slavery Society, and of its Executive Committee, without, however, passing any resolution respecting the principles on which that Society is founded.

I should have offered my resignation long before this, had I not thought that there might be occasions, by having the privilege of addressing a meeting, to state my simple and faithful statements freely. I now, in conformity to the advice of my Board, publicly resign my station as a member of the Board of Managers of the Anti-Slavery Society, and of its Executive Committee, without, however, passing any resolution respecting the principles on which that Society is founded.

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held at the Chapel on Wednesday evening. It was only a meeting of the Chatham church.

The daily papers of the city (by such there would be meetings when there are none, and misrepresenting our principles and actions) excited the populace, and are the authors of all the disorder.

THE RIOT AT THE DISORDER. The verbosport which first reached us of the riot in Newark, proves to be incorrect in some particulars. On the 9th inst, the following notice of an abolition meeting was issued:

A Discourse on the Sin of Slavery is preached in the fourth Presbyterian Church, by the Pastor, on Friday evening, the 11th inst, at eight o'clock; after which a collection will be taken for the Anti-Slavery Society.

An unusual congregation (says the Newark Daily Advertiser,) assembled at the pointed hour. The services commenced, the sermon had been uninterruptedly progressed in, when about 9 o'clock the crowd about the house had increased to from 1000 people, and became noisy. Some immediately about the door caught sight of a black man—the only one in the house—standing in one of the aisles, and "hustle him out," "hustle him out," raised, and a number rushed in after him. The services were instantly suspended. The of the congregation rose, and the black was thus for a moment lost sight of. In confusion, the congregation became mingled with the multitude, and they retired with any show of opposition. A party of young men generously undertook to shield the negro, and succeeded in rescuing him timely. Thus "for no material damage" been done. And we cannot sufficiently ment that the excited multitude should then have retired, satisfied with having broken up the meeting. But a scene of disorder now commenced, such as has never before been witnessed in this town. The were first torn down and demolished, the pulpit and seats were then mutilated, a great degree destroyed, and show-stones and other missiles soon completed total destruction of every window, sash, panes, and all in the room. The glass upper windows, we believe, was also destroyed, and the building presents this appearance of a wreck.

We would mention that during the progress of this work of destruction, a call was made for Dr. Weeks, and a detachment of several hundred moved off to his residence in Market-street. Apprehending that the Doctor had, by advice, taken refuge in another place, and the information had been communicated by one or two gentlemen of the neighborhood, that the were alone in the house, the multitude turned to the church without doing any chief. Soon after midnight, we learned the crowd dispersed, and order was restored to our town.

Another Abolition Mob.—On Thursday night last (says the New-York Gazette) riot took place at Norwich, Connecticut, appears that some persons from Boston on the evening previous preached an abolition sermon in the Rev. Mr. Dickerson's Presbyterian Church in that city, which ended off quietly. The next evening he made a second attempt, when a mob, headed by a band, marched to the church, proceeded to the broad aisle, took the pison from the pulpit, and forced him to march before at the same time playing the rogue's tune, till they actually drummed him out of the place, threatening if he ever returned to "give him a coat of tar and feathers." *Transcript of Wednesday.* [All false.]

[For the Liberator.]

RIOTS IN NEW-YORK.

As an article of history which constitutes an indelible feature of the Colonial scheme; it may be of importance to record the scenes which have been exhibited in New-York during the first days from the fourth of July, 1834.

It was currently understood that if the meeting appointed by the friends of human liberty in the Chatham Chapel was molested; but it was conceived probable to pay no attention to the symptoms of a threatened riot. I shall not give you which you will find in all the papers merely advert to facts which it is not able will be announced by the dastardly criminal conductors of the public press in New-York. The meeting on July 4th, interrupted by a party of well-dressed fans; of whom two of the most noisy prelates named Ball and Bolder. The latter is a foreign vagabond, lately from France, and who was obliged to fly, it is said from that island to escape the punishment which he merited for his active part in driving down the houses of worship, and cruelties which were inflicted upon the stationaries. He was heard stimulating his associates in villany by his descriptions of a Jew they had in Jamaica, with the American very men.

The uprisings on Monday the 7th, on Tuesday, Wednesday and Thursday, all were dayed in by the same persons with occasional accessions of a motley gang of St. Bonaire of every description. Colonizers, Brown men professing Christians and some of the Church were engaged in the same of disorder, plunder, house breaking and abolition, with the most notorious profane the scoffing Infidels of the Free Insects, Papists and the Rioters of the ward, and young men, Clerks in the and offices of the principal adherents of the Colonization Society. These have been actual architects of the mischief.

The Chatham Chapel is very much damaged—Lewis Tappan's house is gutted rendered uninhabitable—Dr. Cox's house is very much damaged—and the Laight Church has all the windows broken, and other mischief. Other clergymen, and churches are also threatened. The organization men have let loose a Legion of fiends; and now they are untamable where this thing is to end, no mortal or can foresee.

It may be asked, who are chargeable all the guilt and injuries of this mob? We answer plainly; the *Times*, the *Express*, specially Webb, with his Courier, and with his Commercial Advertiser. These two are the most criminal. By every in their power, they have attempted to incite the licentious and drunken rioters. They have effectually succeeded, the other papers are accessories. None of the daily journals but is culpable for adding fuel to the ravaging fire, not attempting to extinguish the furious continual calumnies, falsifications, and citations poured forth daily have the eyes of almost all orders of citizens the wanton violations of right, law and justice. And even Christians—and more of the Ministers of the Gospel are almost much infuriated and are aiding indirectly

tions of all that is peaceful and holy. Stone, Reese, Wilder, that scape named Bob, a miserable caudill leader, with a large number of metropolitanizing lawyers, and young reprobates by the Colonizationists, head and soul of all the unprecedented chiefs which have been perpetrated in New York. Let it be remembered—*this and all the rest of the work of the Colonization cause.* They are responsible for all that has been done, and all that will be executed. The mayor of the city is almost as deeply implicated as any of the criminal actors, though apprized of all that was done, and threatened, on the 4th of July, he not only did not interfere, but he encouraged disturbance and interruption of the public order. On Friday, the fourth of July, had he appeared, and seized Wilder, Bob, and all twenty of the Merchants and Boarding-house-keepers, and transferred them to the Bridewell, the fumes of their mania had evaporated, and they should have been nothing but the slaves which now obtrudes itself upon our eyes. But nothing would avail. As long as the Colonization mob and their ungovernable leaders remained in the city, they did not break into houses and burn furniture, beds, &c., in the street; but the municipal authorities remained at the city hall, and thus emboldened the rioters to perpetrate every excess. But all this is corrected. The Mayor obtained his office through the sixth ward riot; and no doubt nature posits that his power will be consolidated the same lawless cause.

Nevertheless, the friends of human rights are calm and untroubled; they feel able to exemplify the words of the Apostle in Hebrews 10: 32-36. 'Ye endured the fight of afflictions; and took joy in spoiling of your goods, knowing that in heaven a better and an enduring substance. Cast not away your confidence, which hath great recompense of you. For ye have need of patience, that after ye have done the will of God, ye may receive the promise.' Thanks be to God, there are no men-stealers and Colonization rioters in Heaven. LOOKER.

BOSTON,
SATURDAY, JULY 19, 1833.

THE RIOTS.

On the 1st day of Aug. 1833, Great Britain, after the most thorough investigation after feeling her way by a great number of experiments, abolished slavery with an entire unanimity in Parliament and nation. Those monarchists have upon the principles, which we reproach them with having contented themselves with respecting. The discussions which preceded the event had awakened the attention and enlarged the consciences of many virtuous and religious Americans, but it was itself stung the national pride of whom considerations of justice had been told. That England should set the example instead of following it; that she should be the first to put into effect the principles of freedom, we claimed to be the authors, was so mortifying to us than the truth. Fulton was ever supposed to be the cause in magnitude and importance of the establishment of freedom and justice much above all other human improvements as the heavens are above the earth.

Investigation in America was the inevitable consequence of action in England; conviction was the equally inevitable sequence of investigation. Thus we assume it will be conceded by all, that abolitionists had done nothing wrong, simply an inquiry whether we would, as well as England, apply our own principles to the propelling of industry and the betterment of improvement, and promoting the convenience and happiness of several millions of suffering and degraded men, women, and children?

Abolitionists believe that they exemplify the principle. They have examined the experiments of Great Britain in Asia and America, and even to their own islands, they find them to be uniformly successful. For about forty-five years, experiments have been going on, without disaster, without a single instance of injury or danger. While on the other rivers of blood have flowed, plantations have been ravaged, infants spitted on bayonets, and mothers burned in the flames, because this principle was not applied, and because freedom was withheld from slaves—*never, never in a single instance, because it was given!*

In our own country, in more than a hundred instances, similar scenes of flagrant slaughter, and sometimes of more cruel poison, have occurred. Minor societies, venerable for years and renowned for youthful hope, or polished education, or adorned with beauty, have been sacrificed by the stern hand of the slave and goaded negro slave.

The midnight tramp of the Southern band still echoes in the ears of many a man in Eastern Virginia. The extent of the hell still gleam in the nightly vision of the helpless and the innocent. We saw the law of justice and consistency, or of moral obligation; because, (strange to say, and incredible as it will at this day appear,) on these points *reputable* Christian men widely and vehemently disagree. We speak now only to *self-love*, in agreement.

Such being the opposite results of slavery and liberty to the lives and safety of persons, families and communities, the emancipation have thought it their duty to set forth these results in character, which he who runs may read. We endeavor also to add that celestial argument, which references to the law of God can alone lead to any cure for these offences,—aye, for these offences, and for these *abominations*, and for these *murders*, and for these *persecutions* by fire and sword, for the sake in the United States, of the nineteenth century, begun. The hour has been waked from the deep slumber of weary labor by the

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of their dwellings and the fire of the
high goods; the stately dwelling
coloured and liberal philanthropi
that cause were rifled and broken;
and couches dragged forth to blaz
mine the darkness of midnight
The temples dedicated to God, the
the chosen theatres of infernal
holy, pleasant, and modest places
tested worship, which a poor an
race had struggled for quarters of
to erect and adorn from their har
earnings, now lie in shapeless
even the infant school, which o
given no offence, unless by hav
on its bare walls, the letters of
LIBERTY—SLAVERY—HYPOCRISY—
spelled, has been levelled with th
and the little inmates turned into
to be trained up for the gallows, t
tiary, or worse than both—system
petual, and hereditary prostitution
passions of an oppressive race, to
be revenged on such a nation as
Lord?'

The villainy which could perpe
night to night such deeds as the
be expected to tell the truth. A
could justify them, so no cause
perpetrators should assign, could
upon with the least confidence.
is the pret x for all this high-h
chief, involving in its consequen
necent and the guilty, even if
guilt at all?

The pretext is, that the friends
pation are the advocates of *amalgam*
a physical commixture of the wh
ored races. This is false, and ev
common sense, who has heard ab
tures and orations, or read their co
or writings, *knows it*. Such an i
not into their creed, nor scarcely
imagination. No intelligent or re
litionist ever recommended or
amalgamation of colors, either b
illicit means. The whole stalen
ious imputation is as groundless
pudent, as the cry of 'stop thief'
rascal who has stolen. But we v
little more into particulars.

And about *two millions six hun*
sand colored persons in the Uni
forty-nine out of fifty have more
blood in their veins. A full-blo
is getting to be rather a rare sight
derly gentleman in the North, wh
the South in the revolution, info
recent return from a Southern to
change which forty-five years ha
in this respect was prodigious;
cool black slave, such as were m
the time of the revolution, is sel
the old slave States at the presen
is well known that the resemble
white-washed waiter, who stands
planter's chair, and the planter's
irresistibly betrays the fact, tha
ing his father, though not his mo

It is also well known, *what*
and unutterable excesses of le
adultery the planter's sons, gues
seers, commit in his negro quar
consent, and in imitation of h
The number of white maiden la
plained of as highly disproportion
South, and the reason of it is
men and planters keep harems.

stop to speak of the *studs*, for the v
of the most brutal amalgamation
dizing. We simply add, that it is
we know on the highest autho
beautiful mulatto female will fe
to *four times* as much as a bla
800 to 1800 dollars, in any Sou
and that a three weeks' visit
guest, from New-England for ex
in due time, be worth some th
dollars to Virginia planters, wh
ity we know holds out every in
make long visits among them.

And this is *not amalgamation*—
AMALGAMATION!

Abolitionists do not desire to
called upon, that they have no d
general mental improvement of
race in the United States—the
moral character and standing—
of lucrative and honorable occu
enriching of their minds—the
their manners, and the acquisi
may possibly, and indeed, prob
friendly and agreeable intercou
them and the whites, and by cor
some intermarriages. Abolition
doubt that there would soon be
rate white fortune-hunters, wh
willing to put up with a yell
consideration of plenty of yellow
the same reasoning which bri
lists to such conclusion, teaches
the causes which would lead
amalgamation, would vastly d
illegitimate amalgamation, whic
guage of *some awakened* slave
rendering the South 'one gran
Surely if females were freed fro
they could not be *whipped* into
If young men were not to be m
the compulsory unrequited labo
but were obliged, by learning
work, or by study, to provide fo
future livelihood, they would
from quarter to quarter, from
kitchen, and from plantation to
If the *southern army of patrol*
kept up to keep down the *happy*
would be fewer midnight break
and violations, than there are
stead of being taught to look up
as too object to have a charact
benefited by having one, the
taught to value character and c
name; above all, if their h
opened to the light, and their h
warnings and rewards of the g
not a firmness of virtue be g
females, which would defy eve
of a whip-in-hand slave-driver

For these reasons, and for

tionists really believe that *any* difference will be that a small lawful connexion between persons of color, will take place, and number of unlawful, lewd, and vicious ones take place now. But views which abolitionists entertain of improvement and elevation of race to be realized at once, outrages would be exceedingly frequent as there is prejudice against it that prejudice will protect it need not, and could not be sustained, and when prejudice grows weaker, if it ever should so, to be the evil? But some believe created a natural aversion or between the sexes of different races then the subject is safe in his Al We do not, however, see this history and condition of the South, nor of the free colored people. Would to God there be then to restrain white men from sin, both in the South and the North, do believe in our inmost heart could fully read the polluted pages on rioters and mobocrats, ay, aristocrats, we should find that fear of intermarriages, but a degraded caste removed from the petual subjection to the brutal and lascivious whites, in which long existed. *Hinc illae lachrymæ*

Having taken up so much speaking of the false and hollow pretence left to speak of the circum manner of the late unallowable New-York, New-Jersey and still less of the evident some persons in this city to *mut independence* by imitating those ges. We believe that the slave movement to attend an address like, however pacific and in part of abolitionists, would be, as the occasion of mobs, flames, all of which would be attributed to the moving cause. The done in regard to New-York was certainly s lighter ground than there would be here, after we have had. As well might be charged with being the cause which stoned him to death. Such ed malice and deception cry louder than the deeds of blood some writers have instigated, The Senate's rejection of dis nations, is the cause and their the more disgraceful re-nomin Poles are the cause of their lai waste and ruined, inasmuch the Russians by advocating the inalienable rights the principles of civil liberty of our revolution were the sacrifice of thousands of lives, a property, and were worse than bers and murderers! Go on, of New-York and Boston. A graphs which you will yet er to eat, and entreat to have for

Much as our abhorrence w the mob of New-York, it was cited by the Mayor and the city. One of the latter, who epithet can equal, was the which the mob in the midst of shouted aloud with obstreper and yet this miscreant talis of grace, and affects to call of but in the same breath still c is abuse! In this cry even the trate of a great and polite city believe it, *virtually joins*—*ay*—tions issue ostensibly, to stop ry persecution. Even in or which, thanks to an orderly p giligant and honorable chief m free from disturbance and dis has attempted already to call the broadest deep of pollution them to tar, fether, masses of peaceable fellow citizens! In blood, which future mobs (if should permit them) shall s heads of those wretches who them. In the language of P 'in the lowest deep, there be it must be reserved for su double-distilled, heaven-dar ing villains.

We repeat our entreaty th We refrain from every th unnecessarily touch the fidee their principles, or even to a temperate, firm and faithful them, we would never recom mations which *forms* of actio be pleasurable and ready to g matters of substance and p friends nor foes, nor things future, nor life nor death, sh way the breadth of one hair.

¶ The editor of the Liberator to the city.

¶ We regret that we have no number, to comment upon the Underlook and the Rev. Mr. W. former is a flagrant exercise of indecorous, unwarrantable, and al dience of the latter, (and Mr. W. s friends,) we are constrained to submissive in one whose duty it is the gospel, and especially as a man alud and spare not—to lift up his plet, and plead for his enslaved bro

LIST OF LETTERS
Office since our last

George Hagarib, Brooklyn, Kings, Polarisville, Ohio; James King, Va.; Joshua Coffin, Phila; Clark, Champion, N. H.; M. Tottis George Thompson, O.; Eliza W. tury; Charles Jones, New-Haven tisbury, Cincinnati, Ohio; Thomas Lewis Johnson, Mass.—Bedford Richard, Lynn, Mass.; William W. ton, D. C.; H. E. Benson, Bro Milton, Kendall, Me.; W. (b)

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 l, Mass.; Alonzo
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 oklyn, Ct.; A. C.
 Clappin, Groton,

LITERARY.

The following hymns were sung at the Rev. Howard Malcolm's Church, on the fourth of July:

HYMN.

Rejoice! rejoice!
With happy voice,
Shout loud a rapturous lay;
Join in the joyful nation's cry,
Which fills the air from earth to sky.
With happier voice,
Rejoice, rejoice,
'T is INDEPENDENT DAY!
Sweet LIBERTY!
It is to thee,
That we our off'ings bring;
The blishest heart—the joyous song—
And sparkling eyes—to thee belong—
We cast them then
Before thy throne,
Whilst to thy praise we sing.
But stay, but stay—
Our thoughts away
From God, our MAKER, turn—
Have we not learnt at SABBATH SCHOOL,
And from God's word, that holy rule—
That He alone
To helpless man
Gives good and perfect gifts?
Then to our God
Who reigns above,
Our praises we will pay;
He broke the yoke, and made us free;
He gives us life and liberty—
His matchless name
Shall be our theme,
On INDEPENDENT DAY.

HYMN.

Dwells there a child upon this land,
Who joins not with the festive band;
Who strikes no note of jubilee,
On this bright day of liberty?
Yes—the poor SLAVE in silence pines,
And weeps, and moans—for on him shines
From FREEDOM'S SUN no Heaven-born ray,
No mortal light; no mental day.
Sad brother—sister—would that we
Could rend their chains, and set thee free;
Could warm thy heart with virtue's flame,
Could teach thee our blest SAVIOUR'S name.
Father in Heaven! Eternal King!
O liberate, thou art the spring;
In pity, then, in mercy save
From tyranny, the hapless slave.

THE DYING WARRIOR.

Warrior! warrior! wherefore now
Droopeth thus thy helmeted brow?
Art thou weary of the fight?
Sharest thou the recreant's flight?
Monat thee, on thy steed again,
Ply the heel, and grasp the rein;
Wave again thy pennon free,
Onward! there is work for thee.

Warrior! grasp the rein and spear,
Lo! thy gallant troop is near—
Shielded is each manly breast,
Every lance is laid in rest—
Rouse thee! for thy horse by
Hoarsely swells their banner-cry,
Half in wrath, and half in grief—
'Vengeance for our fallen chief!'

By the name thy fathers won,
By the deeds which thou hast done,
By the cross thou bearest now,
On thy breast, and on thy brow,
By the name of her, whose love
Years of pining thought shall prove,
By her vows, which still remain
Round thee like a silken chain—
Rouse thee! let thy battle-brazen
Triumph in the Paynim's death.

Ha! 'tis over—never more
Shall thy sabre gleam before—
When the bravest of the brave
Hew their pathway to the grave,
Never shall thy trumpet-peal
Shriek above the clash of steel,
Strength no more shall nerve the arm,
Lifted but for mortal harm!

Where are now thy dreams of fame?
What avails thy boasted name?
Of rings of a fleeting breath,
Lend thee aught of joy to death?
Is the memory of the past
Sweetly on thy spirit cast?
Hast thou joy that thou hast been
Mightier than thy fellow men?

Warrior! turn thee from the strife;
What hast thou to do with life?
Let the pennon float on high,
Let the son of strife go by—
Few the moments life can spare,
Be they sanctified with prayer;
Bow to God thy heart and knee,
And He will not turn from thee.

ADRIAN.

HYMN.

By MRS. SIGOURNEY.
'Only this once'—The wine-cup glowed,
All sparkling with its ruby ray,
The bacchanalian welcome day,
And madness made the revel gay.

Then be, so long, so deeply warned,
The sway of conscience rashly spurned;
His promise of repentance scorned,
And coward-like to vice returned.

'Only this once'—The tale is told—
He wildly quaffed the poisonous tide;
With more than Esau's folly, sold
The brightness of his soul, and died.

I do not say that breath forsook
The clay, and left its pulses dead;
But reason in her empire shook,
And all the life of life was fled.

Again his eye the landscape viewed,
His limbs again their burden bore,
And years their wonted course renewed,
But hope and peace returned no more.

And angel hearts with pity wept,
When he, whom virtue fain would save,
His sacred vow so falsely kept,
And strangely sought the drunkard's grave.

'Only this once'—Beware, beware!
Gaze not upon the blinding wine,
Repel temptation's earliest snare,
And prayerful seek for strength divine.

LOVE.

By SHAKESPEARE.
She never told her love,
But let concealment, like a worm in the bud,
Feed on her darkness check: she pinned in thought;
And, with a green and yellow melancholy,
She sat, like patient on a monument,
Smiling at grief.

INFIDELITY.

By LORD BYRON.
There is no traitor like
He whose domestic treason plants the poison
Within the breast which trusted to its truth.

MISCELLANEOUS.

WESTMINSTER ABBEY.—Of this renowned mausoleum we have all read, heard, and imagined much, since the things of British Europe began first to move our marvellous infancy. On entering, and while engaged in viewing the interior, I fixed at least three general impressions on my mind, which, in an inverted order, I will here describe. First, the damp cold temperature of the atmosphere, that seemed suited to a sepulchre sure enough. This was all the worse, because the day was fine and warm without, and the contrast was at once the more sensible to our feelings and perilous to our health. The difficulty was increased from the order of the place. The ground was consecrated, and to be uncovered there was—law. I asked the loquacious guide if we might not be allowed, in a place so chilly, to remain covered? He replied—'No, sir. There is but one law for the Abbey—gentlemen must keep their hats off while they are here.' It was a real affliction. To take cold was, I foresaw, my doom, if I staid there: my stay must be, consequently, shortened, as well as disagreeable and comparatively unprofitable. This, too, was a great disappointment; for I longed to walk the streets of that famed necropolis, and make some acquaintance of a sort with its senseless citizens. Second. Another impression that seized me here was just that expressed objectively by the word *stupendous*. What a place! Its dimensions, its architecture, its state, its magnificence, its clustering array of monuments, its spirit-stirring associations, the dust of honorable corpses, the ashes of the great, the corrupted relics of nobles and princes of the earth, the finest specimens of statuary, and the most felicitous achievements of the chisel, such a multitude that scarce any one could number, and such a variety that scarce any one could class, the men of all ages, and of all parties, and of all ranks, quietly meeting here, in their narrow dormitories, till the morning of the resurrection; these things, blending and rushing on the mind, produced an overpowering impression: I stood, and spoke not; I looked around, gazed, considered, and felt the unequalled and solemn assemblage of attractions. Stupendous indeed it was! Sensations, rather than sentiments, now seemed to throng me with their strange influence. It was a kind of enchantment, that vacantly realized the impossible fictions of romance. To weep, to wonder, to explore, to meditate, to say nothing, to hear no word from others, to forget the exterior world, and to devour the inspirations of such a scene, seemed here the fitting luxury of a place, that joined so many generations of the past with the vision of the present; that claimed to be the Palace of Death, and the exterior hall or court of Eternity! But who, said I, are these heroes, heroines, nobles, and monarchs of the earth, whose epitaphs and cenotaphs, whose sarcophagi and statues form, whose glozing memorials, and evoked fame, and sumptuous grandeur, here vainly conspire to detain them where they are not, and misrepresent them possibly to admiring and flitting posterity? Alas! they are not here. Dust, ashes, silence, 'corruption, dishonor, weakness,' are here incarnated and deified. They are all alive in their higher nature, while their ruined bodies sleep, expectant, though unconscious, of the voice of the Son of God that soon shall burst their coils and raise them to a public and eternal destiny. *Hades*, comprising the places of bodies and the places of souls, contains them all and contains all of them, and detains their persons in the separate state, 'till the end come.' What would I give, after death, for the honor of being put in this celebrated place? At the battle of Trafalgar, said Nelson, 'Now for victory—or, Westminster Abbey.' Well, those were honorable alternatives, and he won them both. But again, said I, in pensive soliloquy tridling with myself, what would I give for such a prospecting colliding distinction? Can I answer to myself infallibly? Do I actually know? I do. I would not give one rush for it—not a peppercorn—not a sigh! I would prefer some coral cell or deeper cavern of the unfathomed ocean, in which my ruined form might 'see corruption,' and wait the summoning of Omnipotence 'in that day.' And far am I from certain that the moral of the Abbey is really what it should be, or in effect worth much. It inspires pride, ambition, an earthly sort, a fastidious sense of ancestry, an over estimate of posthumous fame, and an eclipse of that real glory 'that fadeth not away,' in the minds of the worldly and alienated. And what is posthumous fame? Ah! it is located on the lither side of the grave preposterously, and is therefore worth to us exactly—nothing! What will they think of us elsewhere after inhumation, what will be our posthumous fame in the other world? This is the question of all interest; a question ordinarily despised and banished from polite thought, and which such a scene as this, with its earthly records and proud associations, is marvellously powerful to exclude. Here great men have their apothecaries, and their eulogium, who were not good men; and many a princely scoundrel is canonized to coming ages. Many better men than were the majority of these, are utterly forgotten among mortals; quite aloof from the meanness that could envy to worldly affluence and splendor such perishable tributes here. And yet here are some saints of God, whose ashes are none the worse for their quiescence in this proximity to the prostrate forms of warriors, statesmen, kings and potentates of the earth, who knew him not. But, who are saints, and who are final reprobates? There is, who knows! And we shall know once and forever in a day or two. Such reflections, crowding on my mind, produced that sense of the stupendous, to which I before referred. The other impression, which I received, defined and retained, was simply this, as a consequence of the preceding—the general character of the whole scene and the impossibility of describing it to others. It must be perused for months and years, in order to be understood; it must be seen, in order to be even apprehended. Hence a note of caution was then adjusted in these terms almost precisely: 'Talk of it hereafter, tell a thing or two, dilate on its contour, and some of its parts, speak of its design, and one or two of its specialties; but never attempt to describe it: if others can, you can never do that, or approach it worthily. Therefore let it alone, before you meddle with it, in a way that might even seem for a moment to commit you for a full description; and tell your countrymen, if you ever live to see them against, they must visit Westminster Abbey in order to have any conception of the stupendous reality; which were injured presumptuously even by an attempt to describe so unique and wonderful a gathering place of the ashes of departed eminence.' So I just gave up the idea. And yet, in any honest attempt of the kind, it were a liberal approximation surely to re-

mark or rather declare its character, as quite superior to the powers of description. In this way, the mind receives one impression which coincides with the reality itself—that of its transcendental and awe-inspiring greatness.

The dimensions of the Abbey are suited in largeness, to all its other characteristics. It seems like a city in another world. Its ichnography or ground-plan is conformed to the style of all the cathedrals in the kingdom; and is developed in the form of a cross, the proportions of which are short and broad. In its form it bore the figure of a cross, which afterwards became the pattern for cathedral building throughout the kingdom. Thus the nave and the choir constitute what corresponds to the perpendicular shaft of the cross, separated by the *aisles*; below which passes at right angles the *transsept* or cross proper, which is commonly divided into two compartments, called the north and south transept. And every compartment is subdivided into three others, namely, the central space, to which the name is appropriated, and the two lateral aisles that inclose it and derive from it their respective names; as the north aisle of the nave, the south aisle of the choir, the east aisle of the north transept; and so of the others. Every cathedral in the kingdom, and for aught I know, every church and chapel of the Establishment, is built scrupulously, like the temple of Solomon, facing the east. Hence the top of the cross, or summit of the choir apartment, protrudes towards the rising sun; and the west aisle of the south transept, for example, sustains to all the other spaces, and to the points of the compass, the same relative position in all of them. This is a facility, and perhaps the most useful thing in the probably superstitious arrangement.

The reader will perceive, that in speaking of the Abbey at large, I am only telling of certain matters respecting it, with a distinct announcement that I presume not to attempt an adequate description. Its dimensions I transcribe from the guide-book.

Length from east to west, walls included, but exclusive of Henry Seventh's chapel	416 feet
Height of the West Towers	225
Length within the walls	383
Breadth of the Transept (i. e. the breadth of the building there)	203
Length of the Nave	166
Breadth of the Nave	33
Height of the Nave	102
Breadth of each Aisle	17
Length of the Choir	156
Breadth of the Choir	38

Let the reader reflect on these notes of magnitude. Our City Hall, in comparison, is small; it is 216 feet long—about one-half; 105 broad—about one-half; 65 high, including the attic story—not one-third the height of the West Towers, and not two-thirds as high as the interior of the nave.

N. York paper.

The death of Richard Lander, the discoverer of the great geographical problem of the course of the Niger, has added another to the numerous victims who have perished in the attempt to explore the interior of Africa. Accounts brought by the last English packet state that he was murdered by the natives, several hundred miles up the river, whither he had gone on a commercial expedition.

The history of African discovery is a history of unexampled mortality. Since the first feeble attempts of the Portuguese and English trading companies to penetrate into the interior, down through the numerous expeditions fitted out by the 'African Association,' and the British government, how few have survived the journey. Not one has survived a second attempt. Caillie and John Lander are still living, though it would not be surprising if they should follow the example of their predecessors, and renew their efforts—to share a similar fate. With this fatal prospect before them, there have never been wanting persons ready to embark in the same undertaking. A more remarkable evidence cannot be found, in history, of the unconquerable spirit of enterprise, than the eagerness with which the places of the dead are filled up immediately by zealous competitors, at the risk of martyrdom, in the cause of knowledge.

Our own countryman, Ledyard, was the first adventurer on this field, set out after the establishment of the 'African Association.' He arrived at Cario in August 1788, and died there, shortly after.

The next was Mr. Lucas, who penetrated a little distance, and returned to Tripoli, abandoning the expedition.

The third was Major Houghton, the British Consul at Morocco, who undertook to reach the Niger by the route of the Gambia. After being robbed by the Moors, in the Great Desert, he was abandoned, and perished of hunger and fatigue, in 1791.

The celebrated Mungo Park followed. The story of his first voyage, which he commenced in 1795, is well known. He returned safely to England after an absence of three years. His second and fatal voyage commenced in 1805. The large expedition which he carried with him, melted away before the pestilential influence of the African climate. Of thirty-eight Europeans who started with him, five only were left, all sick, board of his canoe, in November, 1805, on his voyage down the Niger; after which he was no more heard of.

The association had in the mean time dispatched other travellers into Africa; Hornet, who perished in 1810 by disease, on the town of the Niger, and Mr. Nicholls, who proposed to start from the Gulf of Benin, and died there of fever. A German, named Roentgen, was despatched in 1809, under the same auspices. He reached M'gadore, but was robbed and murdered a few miles from the place whence he set out.

The narratives of Riley and Adams, both Americans, are next in order. They both survived a slavery in Africa.

The expeditions sent out by the British government were not more fortunate than those of the Association. A grand enterprise, fitted out in 1816, was divided into two parties, one to descend the Niger, and the other to ascend the Congo; the last commanded by Capt. Tuckey, and the former by Major Peddie, with numerous attendants. Most of the officers of the Congo Expedition perished. The Captain, the Zoologist, the Botanist, and the Geologist, who accompanied it, fell successively. The other party fared no better. Major Peddie died early; his successor in command, Col. Campbell, soon followed; third in command, Lieutenant Stocker, survived them only a few days. The miserable remains of the party returned in the fall of 1817.

The next enterprise was conducted by Messrs. Ritchie and Lyon. The former died

at Pezzan, and the latter retired safe. Maj. Laing and Captain Gray had a little while before made short expeditions into the interior, and returned without loss of life.

The important expeditions of Denham and Clapperton, accompanied by Dr. Oudney and Mr. Toole, were next in point of time. The journal of their first voyage is familiar to most readers. Mr. Toole and Dr. Oudney died on that journey. Clapperton's second voyage was accompanied by Mr. Morrison and Capt. Pearce. Their servant, Richard Lander, was the only survivor; the others died successively from the effects of the climate.

Major Laing, the next victim, was assassinated in the Desert.

The French traveller Caillie was the immediate predecessor of the Landers in their first and successful journey. He returned in 1828. Their first journey was terminated in 1831. The second has added the name of Richard Lander to this long list of mortality. On looking it over, and marking with how few exceptions the attempts of travellers have been fatal to them, one cannot but wonder at the pertinacious spirit with which the attempts are repeated.

At a meeting of the Temperance Society attached to the first colored Presbyterian church, in the city of New-York, the Rev. Theodore S. Wright in the chair, W. P. Johnson, Secretary.

The following officers were elected for the ensuing year:
Rev. Theodore S. Wright, President.
C. G. Simpson, Vice President.
Jacob Butler, Treasurer.
W. P. Johnson, Recording Sec'y.
William Dickinson, Corresponding Sec'y.

MANAGERS.
Thomas Thompson, Francis Holbrook, Samuel Conover, C. Smith, Daniel Haines, Charles Mortimer, G. Hamilton.

At a meeting of the colored young men of the city of New-York, friendly to the cause of Temperance, Rev. T. S. Wright in the chair, a constitution, holding the principles of total abstinence from the use of all distilled liquors, was read and unanimously adopted. The following gentlemen were elected officers of the Society for one year:

John Peterson, President.
P. A. Bell, 1st Vice President.
John Brown, 2d do.
James Williamson, 3d do.
Charles B. Ray, Recording Secretary.
David Ruggles, Corresponding Sec'y.
Francis P. Graham, Treasurer.

This Society is auxiliary to the New-York City Temperance Society.—*Emancipator*.

Steam Boats in the West.—An official list of steam-boats on the western waters, on the 1st of January, 1834, gives the whole number at 234, whose aggregate amount of tonnage is equal to 39,000 tons; they have cost three millions of dollars. The total yearly expense of running them is four millions and a half. Sixty-six boats went out of service during 1833, 32 and 33, of these 15 were abandoned as unfit for service; 7 were lost by ice; 15 were burnt; 21 snagged; and 5 destroyed by being struck by other boats; thus 51 were lost by accidents. The investment in these boats is now decidedly unprofitable; the business is over done, and though of incalculable advantage to the valley of the Mississippi, they are too often the ruin of their owners.—*Moore's Price Current*.

Astonishing Feat.—A raw boned youth, without shoes or stockings, started from Rome on Wednesday morning with the Frome coach, and ran a head of it all the way from that place to Devizes (19 miles) in two hours, apparently without the slightest fatigue. Soon after the arrival in Devizes, he was told that a stag was to be unceratod about four miles off. Thither the youth immediately went; and, after waiting a short time, he followed with the horsemen, and throughout a remarkably fine run, kept up with the fleetest horse in the field—cleared every fence—hedge, briar and ditch, was in the taking; and on his return to Devizes, (having run altogether nearly 30 miles) offered to lay a bet that he would then run two miles in ten minutes.—*London paper*.

Death of a Child occasioned by a Cat.—A friend intimately acquainted with the facts, and whose statement may be relied on, informs us that a few days since, an infant only six months old was killed by a cat having sucked its blood from the nose of the child while asleep in the cradle. The child was found with the blood to its nose, warm, and with its mouth and nose immersed in blood, and so gorged as to be unable to leave the place. A medical examination took place, and a result was, from the loss of blood by the child, and a great quantity found in the cat, which was killed, that the life of the child was taken by the cat.—*D. Id.*

Tea Plant in Brazil.—The tea plant has been introduced in Brazil, and cultivated with success. One plantation contained in 1829 upwards of 30,000 plants, and the government has taken measures to encourage the further cultivation of that important article. Efforts are also making to diffuse information, and increase the protection of silk; for the silk worm of Brazil is represented to be of a peculiar species, larger and more healthy than the Asiatic.

Longevity.—A few days since, says the Gloucester Telegraph, some gentlemen called to see Mr. Pew, of this town, who will be one hundred and two years old the third day of next August, but were not successful, as he was engaged in hoeing, some distance from home!

There are now residing within the parish of Hawarden, in Flintshire, a brother and two sisters, whose united ages amount to 279 years! They are Mary Hewitt, of Bannell, 87; Thomas Thornton, of Little Mountain, 92; and Sarah Duckworth, of Ewloe, 100. It is further worthy of remark, that, owing to some little family quarrels, these venerable sisters have not spoken to each other for the last 30 years.

The will of the late Mr. Wilberforce has been proved in the Prerogative Court of Canterbury. The personal property has been sworn not to amount in value to 25,000; the whole of which is directed to be divided in equal proportions among the surviving children of the deceased gentleman.

The Bridgeport, (Ct.) Farmer mentions a marriage which took place on Friday week, at the old Pequonnock meeting-house—neither party being over *ten years of age*! It was understood that the parents of both parties had given their consent.

Lotteries have been suppressed at New-Orleans, and throughout the state of Louisiana by an act of Legislature, and yet gambling is legalised by a license granted, at which place at all times may be seen young and old hazarding their gains at the gaming table, and thus become fitted for the desperate deeds which we see daily chronicled in the journals of the chief city of that State.

A few days since, a little ragged urchin was sent by a mechanic to collect a small bill which had just become due. He began in the usual way, but becoming more and more impatient, at length the gentleman's patience being exhausted, he said to him, 'You need not dun me so sharply, I am not going to run away at present.' 'I don't suppose you are,' said the lad, scratching his head, 'but my master is, and he wants the money.'

The Rev. John N. Maffitt has been appointed Professor of Eloquence, in LaGrange College, Tennessee.

MORAL.

DEFENSIVE WAR.
In regard to the necessity and lawfulness of defensive war, different opinions are held among the Friends of Peace. The question, by many of our societies, is left undetermined.

As an individual, I confess it is a question not without difficulty. To deny absolutely, on moral grounds, the right of repelling invasion and slaughter by taking up arms, involves, necessarily, the absolute denial of the right of self-defence in individual cases. To take an instance which goes to the bottom of the whole subject. Suppose an individual assaulted by his neighbor, who from malice and hatred seeks to destroy his life. What does the spirit of the gospel require? We may readily allow that it might prompt him to escape, or to disarm his foe, and thus save the lives of both. But suppose neither of these options—that he must resist and take the life of his enemy or yield up his own. Now would the Christian spirit, in its highest exercise, prompt him to yield up his own, rather than take the life of his foe, or would it allow him to preserve himself by destroying the other? The answer to this, decides the question concerning the moral right of defensive war.

On the one hand, it is common to observe, that taking life is not in itself absolutely wrong;—that the man may kill his aggressor without hatred or revenge, but with sorrow and regret;—that the preservation of life, within certain limits, a clear duty;—and, moreover, that the instinct of self-preservation, though not an absolute moral guide, since duty may sometimes require us to risk and to sacrifice our lives,—is yet in favor of the right of self-defence, and therefore must modify those passages of the New Testament from which the duty of non-resistance is deduced;—and finally, that to construct those passages with literal strictness would not only forbid the taking of life in the case supposed, but would prohibit any resistance, such as the attempt to overpower and disarm the assassin.

On the other hand, it is equally obvious to remark, that duty, whatever it be, is worth more than life. It is better for the man to do his duty, than to save his life. If the precepts and the spirit of Christianity forbid the taking of life in self-defence,—then neither the fact that they run counter to the instinctive love of life, nor any regard to the consequences of obedience, are on the whole best for us. Obedience is wisest and safest, in the large view of our welfare. On our part will then remain only an implicit reliance on Providence for protection, in all cases where we should do wrong in defending ourselves. And if life be the sacrifice to duty, it is well sacrificed, no less in this case, than in numerous other supposable cases. That Christianity does require the sacrifice in the case supposed, is argued from the fact that the peaceful precepts of the New Testament are directed precisely against the principles of self-defence. They do not merely forbid aggression, but resistance. It is precisely when we are assailed by violence or injury, that these precepts come in, commanding endurance, forbearance, peace. These precepts are universal in their form, making no exception in favor of cases where life is assailed. Add to this, the unquestionable fact, that those precepts were thus understood in the earliest times of Christianity,—that the gospel was, in the first ages, universally and practically construed as a doctrine of non-resistance. To test this construction, it may be said, it is supposable, that the true Christian spirit—the spirit of forbearance and love, if in its highest and purest exercise, might prompt the individual, in the case given, to sacrifice his life rather than destroy the assassin;—and that we should pronounce it a noble disposition. And the question would then come up, whether the highest and purest exercise of Christian love is not the duty of all;—whether all ought not to be actuated by a disposition, which we cannot but pronounce admirable?

I have thus, I believe, presented every material consideration on each side of the question. It is a question, however, which I shall not attempt to decide. It would be difficult to construct any argument likely to carry absolute conviction to all, even the clearest and fairest minds. One thing however is important to be remarked, that even if the right and duty of resistance and taking the life of the assassin in the case supposed, were demonstrated beyond all doubt, the principle would fail to justify the greatest portion of what are called defensive wars. In its strict application, it would make war allowable only to repel invasion and instant slaughter. And it is seldom the analogy of the two cases is so complete, that nothing remains for a people but to kill or be killed; while wars for the balance of power, for the assertion of technical rights, and many others which have been comprehended under the title of defensive wars, would be left without any justification on the ground which we have supposed.

On the whole, it seems to me that we cannot refuse the homage of our respect and admiration to the self-denying principles of the Friends and Moravians, and to the many instances of their heroic constancy and endurance. As to the practical consequences of the principle of non-resistance, it must likewise be allowed, that so far as these have become actual matters of history,—as in the settlement of Pennsylvania, and in the case of the Irish Friends and Moravians, they go to neutralize the fears of those who imagine that the adoption of this principle would only invite aggression, and subject the peaceful to the brutal passions of the violent, and to recommend it even as a principle of protection from injury.

C. S. Henry.

DR. GARDINER.

No. 19, Powell-street, between 5th and 6th streets, and between Pine & Spruce.

PHILADELPHIA.

GRATEFUL for the liberal patronage of the same, offers his services and advice in practice, and having a general experience in Medical Botany.

He offers his vegetable preparations to the public, viz. Lobelia, 1st, 2d and 3d preparations; Nos. 2, 3, 4, 5 and 6 Sipping Elixirs; Cough Powders; Nerve Powders; Tooth Powder; Vegetable Powder for the cure of sores; Strengthening Plasters; Elixirs; Tinctures; Vermifuge, very pleasant to the taste; Asthmatic Tincture; Reg. Lander's Rheumatic Drops; Toothache Drops; Anti-Mercurial Syrup, which cures rapidly all diseases arising from impurities of the blood, mercurial diseases, scrofula, &c.; the Gardiner's Pulmonic Syrup for colds and coughs; with several Indian Preparations for consumption, rheumatism, &c. These medicines will cure the following diseases: Cramp, gout, rheumatism, hooping cough, asthma, pleurisy, dysentery, worms, summer complaints so destructive to children, dyspepsia, or indigestion, the causes of derangement, or consumption, St. Anthony's fire or erysipelas, liver complaints, gravel, chills or ague, bilious remittent; and, in short, any kind of fever, or any complaint, likely to yield to these vegetable medicines—highly civil, drooping, nervous affections, nervous small pox, &c.

Dr. Gardiner is aware that there are many spurious remedies offered every day to the public, and that many, anxious to obtain relief, have been deceived by such impostors, and from that circumstance may be induced to treat these medicines as another imposture. He is also aware of the force of the prejudice of education, and predilection in favor of popular opinions and customs, and medicine, &c. To such he will observe, he does not say that they are infallible, or that they who make use of them are cured, but he will observe that in every disease, and in every other complaint; and to those who shall take them, he will follow the directions strictly, for a specified time, and receive no essential benefit, but money that they paid for them shall be returned. And he conscientiously asserts, without fear of successful contradiction, that these medicines are purely botanic, and possess no poisonous mineral or deleterious principles. In corroboration of these assertions, he offers a few names of persons well known to the public, and among whose acquaintance his medicines have been used with success, to whom persons interested may refer.

Rev. Charles W. Gardiner, Richard Howard, Rev. Simon Murray, Ignatius Bell, Rev. Jeremiah Duriam, John F. Lewis, Rev. Durham Stevens, John Bowler, Rev. Prince G. Laws, Parris Sells, Rev. Charles Bohannon, Jacob Glimmer, Rev. Elijah Smith, George Menard.

Dr. Gardiner has received a large number of Certificates from persons who have used his medicines, in various diseases, with complete success.

Philadelphia, Jan. 1, 1834.

THE LADIES' MEDICAL ORACLE.

OR MRS. MOTT'S ADVICE TO YOUNG FEMALES, WIVES, AND MOTHERS, IN A NON-MEDICAL COMMENTARY ON THE CAUSE, PREVENTION, AND CURE OF THE DISEASES OF THE FEMALE FRAME; together with an explanation of her system of European Vegetable Medicine for the cure of diseases, and the patent Medicated Chamomile Balm, which is added an explanation of the facts and an exposition of the numerous fabricated reports, a weak invention of the enemy.

The Lord hath created Medicines out of the earth; and he that is wise will not despise them. [Ecclesiasticus, xxxiii. 4.]

Printed and published for the Author, and to be had only of her, at her residence at the corner of Lynde and Cambridge-sts. Boston.

AGENTS' NOTICE.

To the patrons of the Liberator and the Friends of Abolition.

THOSE who have changed their residence since the first of May, are respectfully requested to call and leave their names and number at 67, Lesperand-street, near the corner of the City Hall, where those who have not paid from the first of January are requested to comply with the 'Terms' without delay. It is cheering to see the Abolition ranks filling up so fast; every soldier do his duty, by shouldering the press; it is the weapon of 'Light.' Let every subscriber to any Anti-Slavery periodical gain one or two more, and the day will arrive when our whole country will be illuminated with one blaze of consecrated Liberty.

D. RUGGLES, N. E. City.

67, Lesperand-st., near Broadway.

RICHARD DOUGLASS.

RESPECTFULLY informs his friends and the public, that he has established himself at No. 2, Belknap-street, where he will be glad to receive orders for cleaning and removing grease spots or stains in carpets, which will be attended to with despatch, and all favors gratefully received.

May 31.

AGENTS FOR THE LIBERATOR.

MAINE—Nathan Winslow, Portland.
NEW-HAMPSHIRE—Rufus E. Carter, Exeter.
E. S. Gage, Acworth; David Campbell, Wiscasset.
MASSACHUSETTS—Harvey Kimball, Boston; Charles Whipple, Newburyport; Benjamin Colman and Charles L. Remond, Salem; Edward Johnson, Lynn; Richard Johnson, New-Bedford; Edward J. Pompey, Nantucket.

VERMONT—Orson S. Murray, Orwell.

RHODE-ISLAND—Henry E. Benson and Alfred Nigro, Providence.

CONNECTICUT—Henry Foster, Hartford; William Anderson, New-London; Frederick C. Norwiche; William Harris,